The assignment of large areas of forests would affect the rainfall of the country. Statistics would show that rainfall decreased more and more as the area of the hills and forests diminished. Mountains and forests played a prominent part in the rainfall of Travancore. While the Western Ghats prevented the free passage of water vapour, the deep roots of the huge forest trees absorbed the rain water and prevented its being wasted in rapid torrents along the slopes, thereby ensuring a perennial source of water supply. The effect of the denudation of forests would be that the rain water would also wash down the loosened surface soil along rivers thereby silting them up.

Again, the clearing and planting of the hills would involve an exodus of labour from the lowlands. Such emigration would result in scarcity of labour in the lowlands where life depended mainly on economic cultivation. During the past 20 years, wages had risen high and working hours become shorter. The rate of wages on the hills must necessarily be high and labour would inevitably be drawn away from the lowlands, thereby bringing ruin on the poor cultivator.

Some of the above aspects had not been adequately considered by the Government. Although the Economic Development Board was consulted, the people at large believed that the considered opinion of the best and the ablest was not taken. On a former occasion, as a result of the clamour of the people, the Kallar Scheme was dropped. The member prayed that, in the same way, the proposed measure under reference be also dropped. If, however, the Government were not convinced from the representations and the opinions expressed through the press and platform, he requested that a committee of experts composed of native planters, and the agriculturists, with a non-official majority, be appointed to go into the question and submit a report within a specified time.

DEWAN'S REPLY : I may inform you, gentlemen, who spoke last, that all your representations will, in due course, be brought on record in the proceedings of this Assembly this year.

25. The Travancore Jenmi and Kudiyan Regulation.

MR. PARAMESVARAN TUPPAN NAMPUTIRI (*Member, Jenmies, Kottayam Division*) said that the major portion of the lands in the State were originally classified either as *Devaswom* or *Brahmaswom* lands. Of these, *Devaswom* lands were of comparatively later origin. They were lands originally given away free by the Malayala Brahmin *jenmies*, who were the *Ooranmakars* of many *Devaswoms*, for the maintenance of those *Devaswoms*. But the origin of the lands was forgotten and Malayala Brahmins were regarded as the *jenmies* and the actual occupants of the lands as the *kudiyans*. If a census of the *jenmies* and *kudiyans* be taken, there would not be found more than one *jenmi* for every 1,000 *kudiyans*. Even in the Legislative Council, the majority of the members were *kudiyans*. In the circumstances, it would not be just if, according to the rules of the Council, the Jenmi and Kudiyan Regulation be amended on the strength of the majority of votes of the Council. The proposal to amend the Regulation should therefore be dropped.

DEWAN'S REPLY : Mr. Tuppan Namputiripad, your representation is noted.

26. The Travan[illegible] Namputiri Bill.

MR. PARAMESVARAN TUP[illegible] NAMPUTIRI (*Member, Jenmies, Kottayam Division*) said that it was *not* 'exp[illegible]ent' to define and amend the law of succession and family management of the Namputiris as stated in the preamble of the Namputiri Bill. The existing law did not require such definition and amendment and the author of the Bill had not stated why or how the necessity for the Bill had arisen. It was wrong to believe that the Namputiris of Travancore wanted such a Bill and its author could not say that he was voicing forth their opinion.

The existing law of succession and family management had the sanction of the *Vedas* and the *Smritis*, although historians held a different view. The rules enjoined by that law were mandates from the sacred *rishis* of yore and the Namputiris not merely believed in them but considered it their duty to act up to them. Those rules did not stand separate but were inter-related with the religious

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